/'80' cont./

immediate surroundings are quiet; small children are either sent far away or held in check. Finally, all the dogs are forcibly kept silent.

From the day of delivery both parents (p. 488) must very conscientiously observe the regulations familiar to everyone. The mother refrains from taking any kind of nourishment for the entire day. This assures her of a good delivery and the future well-being of her child. For his part, the man may neither fell heavy wooden beams in the forest nor kill large game animals. He may neither break open the bones of birds to get out the marrow nor crush the shell of the sea urchin. In case he should fell decayed trees or split wood, his child would have an open wound on its breast. If he should break apart the wing bones of birds, the arms of his child would also break. If he should pluck out the feathers of a bird, his child would soon lose its hair. On the day of the birth he is just as restricted in his choice of foods as his wife is on this and the following days. She is permitted to eat again on the day after her confinement, but at first by no means everything. She limits herself to fish, as well as [illegible] (Myxine chilensis), [illegible] (Myxine edulis), and [illegible] (Pimelia). She is not permitted the many other lower sea animals. These animals must come from "good" places [in the magical sense], in other words, not from places where one suspects the [illegible] /water spirit/ might be nor from places where there are many carnivorous and sea lions. It seems to me that the magical fear comes from the fact that these animals do not play a favorable role in mythology. A single species of duck, namely, Mareca chiloensis, also belongs to the "good" things. On the other hand, the meat of the sea duck, [illegible] (Tachyeres pteneinemus), is forbidden. When things to be eaten are unavailable or not present in sufficient quantities, the [illegible] /shaman/ must help out. Stretching out both hands, he gathers up the "bad and harmful." /'86/ holds it for a moment on his open palms and, with a strong puff of air from his mouth and a subtly strewed "ts," blows it away. Now the food has been freed of everything "dangerous" and is no longer harmful.

Directly after the child has been separated from its mother, the woman who has been the midwife goes out of the hut and sends a message to the father by anyone who is available that a boy or a

/708 cont./

•851 girl has arrived and that his wife is well. He receives the news with joy and satisfaction. Usually he still stays away for a time because the new baby must have further care; later on he returns to his family. It is a foregone conclusion that the parents warmly wel-
862 come each child (128). It is more as a rhetorical wish than for a

128. Hyades (q):376 mentions only briefly that Fuegian parents seem to have no preference for boys or girls.

conscious purpose that the father hopes for a boy and the mother for a daughter, unless the two have agreed on one or the other because all the rest of their children are of the opposite sex. Bridges (b):21 maintains, without qualification: "More pleasure was expressed at the birth of a son than of a daughter" /cited in English/; the reason he (s):182, 203 gives elsewhere is not convincing: "Boys are coveted as offspring...Boys are much preferred to girls as offspring, since they are a source of strength and protection when they grow up to their parents" /cited in English/. Twins, known as
865 wulakfimen, must be regarded as an extraordinarily rare phenomenon; not a single one of the older people could remember a twin birth.

874 The newborn baby is first of all thoroughly washed (129).

129. Hahn (s) :805 says briefly: "The newborn baby is immediately cleaned with fine wood shavings" /translated from French/. Bridges (s):181 is more explicit: "When the infant is born, the attending females take the child, wash it with cold water, and the soft scrapings of wood, which they also use as a towel" /cited in English/. Dabbene (b):189 gives fewer details.

This is done by the adopted mother. She squats on the ground and places the baby on her upper thighs, holding it upright with both her hands. Several times she takes a mouthful of water, keeps it in her mouth for a few moments until it has become somewhat warm, and squirts it on the child like a shower spray. Progressively she

/713 cont./

608 736 friend who acts as a sort of godmother, fulfilling this function very well" /translated from French/. Hyades (q):375 expresses himself more explicitly, saying that certain women "will later also be called 'mother' by the small children whom she helped bring into the world" /translated from French/.

let the same woman adopt several children of one mother.

608 The relationship between the two /714/ is never dissolved throughout their lifetimes. When the child is married, the foster mother continues to champion and help him. If the child has lost his parents, the foster mother lives nearby or even in the same hut. Not infrequently the adakutfruwaxípa assumes the sponsorship in the čiéxaus for her foster child, which still more closely links the two together.

4. Treatment of the Infant

854 ●[851] Neighbors tell each other about the birth of a child as a joyous event. Some women hasten to the place out of curiosity and discuss the process in great detail with the mother; they like to give advice and are willing to perform any service. Above all, the parents themselves outdo each other in demonstrations of love for their child. All observers agree with Bridges (h):208 that "children are the object of tender concern" /translated from Spanish/. The father also loves to play with his little darling, and although he does not know how to be nearly as tender as his wife, he is not surpassed by her when it comes to sincerity and paternal happiness. Anxious about the welfare of the child, the father sometimes gives her advice about care and nourishment; occasionally both parents discuss the present condition of their child and its future. They circumspectly avoid everything that might harm it, and they guard it solicitously day and night. In general, the husband does not criticize the way his wife handles the baby, for he can rely on her; after all, she is well advised by neighbor women, and he follows